



کربلا کا خونیں منظر

# Bloodshed in Karbala

This booklet comprises extremely useful  
madani pearls especially for islamic sisters

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کتبہ الدیۃ  
Dawat-e-Islami

Shaykh-e-Tariqat, Amir-e-Ahl-e-Sunnat,  
the founder of Dawat-e-Islami, Allamah Maulana  
**Muhammad Ilyas Attar Qadiri Razavi** رحمۃ اللہ علیہ

كربلا کا خونیں منظر

Karbala kā Khūnī Manẓar

# Bloodshed in KARBALA

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Du'a for Reading the Book

**R**ead the following Du'a (supplication) before studying a religious book or Islamic lesson, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will remember whatever you study:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

Yā Allah *عَزَّوَجَلَّ*! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Magnificent!

*(Al-Mustatraf, vol. 1, pp. 40)*

**Note:** Recite Ṣalāt-‘Alan-Nabī once before and after the Du’a.

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# Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / و / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	اَ	A/a
ح	H/h	ع	‘	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	وِ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اَ	Ā/ā
ر	R/r	گ	G/g		

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## Bloodshed in KARBALA

### Excellence of Ṣalāt-‘Alan-Nabī ﷺ

A person saw a horrible thing in his dream. He asked fearfully, ‘Who are you?’ It replied, ‘I am your bad deeds.’ The person asked, ‘What is the way of getting rid of you.’ It replied: ‘Reciting Ṣalāt-‘Alan-Nabī in abundance.’ (*Al-Qaul-ul-Badī*, pp. 225)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sag-e-Madinah Muhammad Ilyas Attār Qadiri Razavi رَحْمَةُ اللَّهِ عَلَيْهِ says  
Salām from the bottom of his heart to his Madanī daughter<sup>1</sup>

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<sup>1</sup> The letter was basically written to a troubled Islamic sister to reassure her. It also contains guidelines about the way of doing the Madanī work of Dawat-e-Islami. It has been presented with some amendments - Majlis Maktūbāt



(an Islamic sister), a devotee of the Holy Prophet and Madīnāh and a Muballighāh (female preacher) of Dawat-e-Islami.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ

I received your hand-written letter which revealed your intense devotion for the Holy Prophet ﷺ. Reading your letter, I realised that you are very concerned about Dawat-e-Islami and make efforts for its Madanī work. I felt immense happiness to know about your devotion for Dawat-e-Islami.

My Madanī daughter! Don't care about people's taunts; whoever tries to tread on the path of Sunnah, society often degrades and misbehaves him/her in the very same way. Alas!

*Woh dawr āyā kay dīwāna-e-Nabī kay liye  
Har aik hāth mayn patthar dikhāyī daytā hay*

*(It is the era in which stones are seen in the hands of people  
against the devotee of the Prophet)*

## Bloodshed in Karbala

Imagine the hair-raising scene of Karbala whenever someone oppresses you due to serving or acting upon Sunnah. What was

the fault of the Prophet's family? They just wanted the glory of Islam. The beautiful flowers of the Prophet's garden were brutally trampled as a punishment of this sacred crime. Alas! The buds of the garden of Sayyidatunā Fāṭimaḥ رَضِيَ اللهُ تَعَالَى عَنْهَا were mercilessly trampled by horses-hooves. What would have been the feelings of Sayyid-ush-Shuḥadā Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ at the time when the army of Yazīd would have killed his sons in front of his eyes!

### Alas! Baby 'Alī Aṣghar

Alas! Baby 'Alī Aṣghar رَضِيَ اللهُ تَعَالَى عَنْهُ! What would have been the magnitude of the grief and sadness of Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ at the time when an arrow would have struck 'Alī Aṣghar's thirsty throat and he would have writhed and died in his father's lap!

*Daykhā jo yeh nāzārah kānpā ḥay 'Arsh sārā*  
*Aṣghar رَضِيَ اللهُ تَعَالَى عَنْهُ kay jab galay par zālīm nay tīr mārā*

*(Even the whole 'Arsh trembled when the oppressor shot an arrow at Aṣghar's throat)*

And...and.... how sad Sayyidah Shāḥar Bāno رَضِيَ اللهُ تَعَالَى عَنْهَا, the mother of 'Alī Aṣghar رَضِيَ اللهُ تَعَالَى عَنْهُ, would have been, when she would have seen the blood-stained corpse of her baby.

*Ay zamīn-e-Karbala yeh to batā kyā ho gayā*  
*Nannhā ‘Alī Aṣghar رَضِيَ اللهُ تَعَالَى عَنْهُ tayrī gawdī mayn kaysay so gayā*

*(O, the land of Karbala, tell me what has happened, how the*  
*baby ‘Alī Aṣghar رَضِيَ اللهُ تَعَالَى عَنْهُ slept in your depth)*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### **The departure of Imām Ḥussain رَضِيَ اللهُ عَنْهُ**

My Madanī daughter! Ponder for a moment! What would be the feelings of Sayyidaḥ Zāinab, Sayyidaḥ Sakīnaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ and other women of the family at the time when Sayyid-ush-Shuḥadā Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ would be departing from the camp for being beheaded after the martyrdom of his sons and other beloved companions!

*Fāṭimaḥ kay lādlay kā ākhirī dīdār ḥay*  
*Ḥaṣhr ka ḥangāmaḥ barpā ḥay miyān-e-Aḥl-e-Bayt*  
*Waqt-e-Rukḥṣat keḥ rahā ḥay khāk mayn miltā suḥāg*  
*Lo Salām-e-ākhirī ay baywagān-e-Aḥl-e-Bayt*

*(There is the last sight of the beloved son of Fāṭimaḥ, there is the*  
*mayhem of the Day of Judgement. The husband going to be*  
*martyred is saying at the time of departure; take my last Salām,*  
*O the widows of Aḥl-e-Bayt!)*

## The plundered caravan of Karbala

And then...then... only Imām Zāin-ul-‘Ābidīn رَضِيَ اللهُ تَعَالَى عَنْهُ, who was ill, and some ladies remained alive, all the camps became desolate. The corpses of the youth and children of the holy family were lying everywhere outside the camps. The cruel troops of Yazīd plundered and burnt the camps; imprisoned all, raised the heads of the martyrs on spears and drove the plundered caravan like a herd of animals. Even its imagination is extremely heart-breaking. Our heart weeps with the tears of blood when these horrific scenes cross our mind.

My Madanī daughter! If you remember this scene إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ your trouble will look extremely trivial to you. Our trouble is not a trouble at all if compared with that of Aḥl-e-Bayt.

*Piyāray Muballigh! Māmūlī sī mushkil pay ghābrātā ḥay!*

*Daykh̄ Ḥussāin nay Dīn ki khāṭir sārā ghār qurbān kiyā*

*(Dear preacher! You get perplexed over a trivial difficulty; see!  
Hussāin sacrificed his whole family for Islam)*

Anyway, stick to patience and decorum, lead your short life according to Sharī‘ah and Sunnah and remain associated with Dawat-e-Islami and keep calling the Islamic sisters towards righteousness.

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

## Death is inevitable

Remember! Death is inevitable. Those who hold us dear will soon take us to the desolate cemetery on their shoulders and come back after burying us in the dark grave. Allah عَزَّوَجَلَّ forbid, if we indulge in immodesty, adopt unlawful fashion, become careless in offering Ṣalāh and having fast and if Allah عَزَّوَجَلَّ and His Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ become displeased with us and if, as a result, we are punished, how will we stay in our dark grave with snakes and scorpions till the Judgement Day? Therefore, one should never get heedless of death and make preparations for never ending afterlife in this mortal and transient life.

*Mayrā dil kānp uīhtā ḥay kalayjah munh ko ātā ḥay*  
*Karam Yā Rab عَزَّوَجَلَّ! Andḥayrā qabr kā jab yād ātā ḥay*

*(My heart trembles and I get extremely anxious when I  
remember the darkness of my grave)*

## The blessing of Madanī environment

My Madanī daughter! One can attain not only a lot of Ṣawāb but also a good company by carrying out the Madanī work of Dawat-e-Islami. One gets habitual of performing good deeds and gets the love of Madīnah as well as the Prophet of Madīnah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Try to imagine the huge Ṣawāb of call towards righteousness by reading the following narration.

Once Sayyidunā Mūsā Kalimullāh عَلَيْهِ السَّلَامُ humbly asked Allah عَزَّوَجَلَّ, ‘What is the reward for the one calling his brother to righteousness and preventing him from evil?’ Allah عَزَّوَجَلَّ said, ‘I write the reward of one-year’s worship for his each and every statement and I have [shyness] in giving him the punishment of the Hell.’ (*Mukāshafa-tul-Qulūb*, pp. 48)

## The treasure of virtuous deeds

سُبْحَنَ اللّٰهُ عَزَّوَجَلَّ! If we tell something good to someone, we will get the Šawāb of one-year’s worship. Now ponder! If you give Dars through *Faizān-e-Sunnat* to any Islamic sister, and suppose, you read out two pages and twenty good things were described, you will إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ get the Šawāb of twenty years’ worship whether or not the Islamic sister listening to the Dars acts accordingly.

Further, if that Islamic sister started acting upon what you described during Dars, you will also get Šawāb so long as she will keep acting. If she conveyed any Sunnah which she learnt from you to someone else, so both she and you will get Šawāb. In this way, إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ your Šawāb will multiply. In this world, if man is shown the Šawāb of call to righteousness which will be given in the Hereafter he will not perhaps waste even a single moment, he would just keep spreading call towards righteousness.

Don't let satanic thoughts cross your mind because he would create hurdles in your way so that you give up the great task of call to righteousness. Giving Dars through *Faizān-e-Sunnat* is one of the Madanī works of Dawat-e-Islami. Distribute the Madanī pearls of Sunnah by giving Dars at a fixed time and attain heaps of Šawāb.

## Madanī pearls about giving Dars from Faizān-e-Sunnat

*(These Madanī pearls are useful for Islamic brothers as well as Islamic sisters).*

1. The saying of the Beloved Prophet ﷺ, 'Whosoever conveys an Islamic teaching to my Ummah so that a Sunnah is established or religious bigotry is dispelled, will enter Heaven.' (*Hilyat-ul-Auliya*, vol. 10, pp. 45, *Ḥadīṣ 4466*)
2. The Holy Prophet ﷺ said, 'May Allah عزوجل keep the one fresh who listens to my Ḥadīṣ, memorises it and conveys it to others.' (*Jāmi' Tirmiḏī*, vol. 4, pp. 298, *Ḥadīṣ 2665*)
3. One of the wisdoms of Sayyidunā Idrīs' sacred name is that he used to spread the teachings of the divine books abundantly. He was known as Idrīs (عليه الصلوة والسلام) meaning 'the one often giving lessons.' (*Tafsīr Kabīr*, vol. 7, pp. 550) (*Tafsīr-ul-Ḥasanāt*, vol. 4, pp. 148)

4. Sayyidunā Ghauṣ-ul-A'ẓam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ said, 'دَرَسْتُ الْعِلْمَ حَتَّى صِرْتُ قُطْبًا' *I kept disseminating knowledge until I became a Quṭb.*' (*Qaṣīdah-e-Ghauṣiyyah*)
5. Everyone should try to get the privilege of either giving or listening to at least two Dars daily from *Faizān-e-Sunnat*. In Sūrah Taḥrīm, verse 6, Allah عَزَّوَجَلَّ has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ  
وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

**O believers, save yourselves and your families from the fire  
whose fuel are men and stones.**

*[Kanz-ul-Īmān (Translation of Quran)] (Part 28, Sūrah Taḥrīm, Verse 6)*

One of the ways of saving yourself and your family from the Hellfire is the Dars of *Faizān-e-Sunnat*. Apart from giving Dars, persuade your family-members to listen to a Bayān or a Madanī Muẓākaraḥ daily or weekly through the cassettes released by Maktaba-tul-Madīnah.

6. The responsible Islamic brother of Zailī Mushāwarat should entrust two well-wishers (Islamic brothers) with politely conversing those going out of the Masjid and requesting them to attend the Dars sitting closer.



7. Give Dars in a sitting-posture observing veil within veil<sup>1</sup>. If there are a large number of listeners, there is no harm in giving the Dars whilst standing.
8. Your voice should neither be too loud nor too low. Try to give Dars in moderate voice so that only the audience listen and other people offering their Ṣalāh are not interrupted.
9. Always give Dars slowly and calmly.
10. Study whatever you will be delivering in the Dars in advance so that you do not make any mistake during the Dars.
11. Ensure the correct pronunciation of the words of *Faizān-e-Sunnat* so that it becomes your habit.
12. Get checked your pronunciation of Ḥamd, Ṣalāt, the Durūd read out at the commencement of the Dars, the verse of Durūd and the concluding verse etc. by any Sunnī scholar. Likewise, do not recite Arabic supplications etc. individually until you get your pronunciation corrected with the help of a Sunnī scholar.
13. Besides *Faizān-e-Sunnat*, Dars may also be given from other Madanī booklets<sup>2</sup> published by Maktaba-tul-Madīnah.

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<sup>1</sup> Veil within veil is a term used in the Madani environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from naval to knees as and when required.

<sup>2</sup> Give Dars from the books and booklets of Amīr-e-Aḥl-e-Sunnat **دائرتہٗ ترمکاتہٗ العالیہ** only. [Markazī Majlis-e-Shūrā]

14. Complete the Dars including the concluding supplication within seven minutes.
15. Every Muballigh and Muballighah should memorise the method of giving Dars, the post-Dars persuasion and the concluding supplication.

### Method of delivering Dars

Say the following three times: *‘Please come closer.’*

Then, doing veil within veil, sit in folded leg position [as in Ṣalāh] and recite the following:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Then make the attendees of the Dars repeat the following Ṣalāt-‘Alan-Nabī:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ      وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ      وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

Then say the following:

*‘Dear Islamic sisters! Come closer and, in respect of the Dars, sit in the folded leg position [as you sit in Ṣalāh]. If you get tired,*

*then sit in any comfortable position. Lower your gaze and listen to the Dars from Faizān-e-Sunnat with full concentration because listening to it inattentively looking here and there, playing on the floor with your finger or messing around with your clothes, body or hair may result in the depletion of its blessings<sup>1</sup>.*

After saying this, read an excellence of Ṣalāt-‘Alan-Nabī from Faizān-e-Sunnat. Thereafter, read this aloud:

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Thereafter, begin the Dars by reading from the book. Read out what is written in the book only. Read only the translation of Arabic text. Do not give your own explanation of any Qurānic verse or Ḥadīṣ, as it is Ḥarām to do so.

### **Make persuasion in the following words at the end of Dars:**

(Each Muballigh/Muballighah should memorize following paragraph by heart and make persuasion accordingly without any alteration at the end of Dars and Bayān).

صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ *Sunnahs of the Holy Prophet* اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ *are abundantly learnt and taught within the Madanī environment of Dawat-e-Islami, a global non-political movement for the preaching of Qurān and Sunnah.*

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<sup>1</sup> Make similar persuasion at the commencement of Bayān (Speech) as well.

*It is a Madanī request to attend the weekly Sunnah-inspiring Ijtimā' on every Sunday commencing at approx. 2:30 p.m. at Faizān-e-Madīnāh. Fill out the Madanī In'āmāt booklet daily practising Fikr-e-Madīnāh (Madanī Contemplation) and submit it to the Žimmaḥdār (relevant representative of Dawat-e-Islami) of your locality. By virtue of this, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins. Every Islamic sister should develop the Madanī mindset that 'I must strive to reform myself and people of the entire world, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.'*

*Allah عَزَّوَجَلَّ karam aysā karay tuḡḡ pay jaḥān mayn*

*Ay Dawat-e-Islami tayrī dhūm machī ḥo*

*May Allah عَزَّوَجَلَّ bless Dawat-e-Islami with such a grace!*

*That it becomes glorious at each and every place*

Finally, with absolute humility and humbleness, make the following Du'a conforming to the manners of raising hands without adding and leaving out anything:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ﴿٥﴾ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ

*'Yā Allah عَزَّوَجَلَّ! For the sake of Mustafa صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم forgive us, our parents, and all the Muslims! Yā Allah عَزَّوَجَلَّ! Forgive the mistakes of Dars and all of our sins, give us the passion to*

become pious and practising Muslims and make us obedient to our parents! Yā Allah عَزَّوَجَلَّ! Make us Your and Your Beloved Prophet's sincere devotee! Cure us from the disease of sins! Yā Allah عَزَّوَجَلَّ! Give us the ability to act upon the Madanī In'āmāt! Yā Allah عَزَّوَجَلَّ! Bless us with the enthusiasm to persuade others to carry out Madanī activities! Yā Allah عَزَّوَجَلَّ! Free Muslims from diseases, debt, unemployment, wrongful court cases and different types of worries! Yā Allah عَزَّوَجَلَّ! May Islam dominate and the enemies of Islam be disgraced! Yā Allah عَزَّوَجَلَّ! Bless us with steadfastness in the Madanī environment of Dawat-e-Islami! Yā Allah عَزَّوَجَلَّ! Bless us with martyrdom under the shade of Grand Green Dome while we are beholding the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, burial in Jannat-ul-Baqī', and the neighbourhood of Your Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus! Yā Allah عَزَّوَجَلَّ for the sake of the fragrant breeze of Madīnaḥ, answer all of ours lawful Du'ās.'

Then read the following couplet:

*Keḥtay reḥtay ḥayn Du'ā kay wāṣṭay banday Tayray*

*Kar day pūrī ārzū ḥar baykas-o-majbūr kī*

*Yā Rab عَزَّوَجَلَّ whoever requested for supplications  
Fulfil his supplications and relieve him of all his complications*

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Next, recite the following verse as part of Du'ā:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ  
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

Read any Ṣalāt-‘Alan-Nabī.

Read the following verse to finish Du'ā:

سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿٦٠﴾  
وَسَلَّمَ عَلَى الْمُرْسَلِينَ ﴿٦١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٢﴾

In order to achieve maximum benefit from Dars, sit down and warmly meet everyone. Make some new Islamic sisters sit around you and explain to them the blessings of acting upon the Madanī In'āmāt and other Madanī activities.

*Tumḥayn ay Muballigh yeh mayrī Du'ā ḥay*

*Kiyay jāo ṭay tum taraqqī ka zīnāḥ*

*O Muballigh! For you, it is my prayer*

*May you keep ascending success-stair!*

## Du'ā of 'Aṭṭār

Yā Allah عَزَّوَجَلَّ, forgive me and all those giving and listening to at least two Dars everyday from *Faizān-e-Sunnat* (one in home

and the other at schools, Masājid, homes and busy places etc.) and make us well-mannered.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Mujhay Dars-e-Faizān-e-Sunnat ki taufiq  
Milay din mayn do martabah Yā Ilāhī عَزَّوَجَلَّ*

*Bless me with this ability  
May I give Dars daily O Almighty عَزَّوَجَلَّ!*

## Delivering Bayān is Ḥarām for the one not an Islamic scholar

**Question:** Can the Islamic sister who is not a scholar deliver Bayān in the Ijtimā' (congregation) of Islamic sisters?

**Answer:** The one not possessing enough knowledge should not deliver religious Bayānāt. Therefore, A'lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said in *Fatāwā Razawīyyah* in volume 23 on page 378: 'The permission from Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most important in delivering Bayān and in every other matter. It is Ḥarām for the one not having enough knowledge to deliver Bayān and listening to such a Bayān is also not permissible. Allah عَزَّوَجَلَّ forbid, if someone is a religious bigot, he is the puppet of Satan, and listening to his talk is rigidly Ḥarām (he must be prevented from delivering Bayān in

Masjid), if somebody's Bayān causes heresy, the Imām and other responsible people have the right to prevent such a person. However, nobody has the right to stop a Sunnī scholar, who has correct beliefs, to deliver Bayān. Allah عَزَّوَجَلَّ has said in part 2, Sūrah Al-Baqarah, verse 114:

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ

And who is more unjust than him who prevents the Name of Allah عَزَّوَجَلَّ to be mentioned in His Masājid.

*[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūrah Baqarah, Verse 114)*

*(Fatāwā Razawīyyah, vol. 23, pp. 378)*

## The definition of Islamic scholar

**Question:** Is it necessary to pass Dars-e-Nizāmī for becoming a Muballigh (preacher)?

**Answer:** Neither passing Dars-e-Nizāmī is a pre-condition nor its mere degree is enough for becoming an Islamic scholar; instead, knowledge is needed. According to the definition put forward by A'lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, an Islamic scholar is the one who is not only aware of all the beliefs completely and consistently, but is also able enough to find out rulings from books without anyone's help. Knowledge can also be acquired by studying books and listening to scholars' speeches etc.

*(Talkhīṣ az Aḥkām-e-Sharī'at, vol. 2, pp. 231)*



We learnt that neither the degree of Dars-e-Nizāmī is necessary nor it is enough for becoming an Islamic scholar; similarly, knowing different languages such as Arabic or Persian etc. is not a precondition. Instead, knowledge is prerequisite. Therefore, A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'There is no importance of degree at all; a number of degree-holders have no knowledge and they are not able enough to become even the students of those who don't have any degree; knowledge is necessary.'

(*Fatāwā Razawiyyah*, vol. 23, pp. 683)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! One can get the honour of becoming an Islamic scholar by acquiring knowledge about necessary beliefs and deeds reading and comprehending many books published by Maktaba-tul-Madīnah in Urdu such as *Fatāwā Razawiyyah*, *Bahār-e-Sharī'at*, *Qānūn-e-Sharī'at*, *Niṣāb-e-Sharī'at*, *Mirāt-ul-Manājih*, *‘Ilm-ul-Quran*, *Tafsīr-e-Na'imī* and *Ihyā-ul-Ulūm*. Asking and consulting scholars is also a way of enhancing knowledge. Apart from acquiring knowledge through the aforementioned books, passing Dars-e-Nizāmī will further enhance skills and expertise.

## The alternative of delivering Bayān for the one not an Islamic scholar

**Question:** Is there any possible way of delivering Bayān for the one who is not an Islamic scholar?

**Answer:** There is an easy way of delivering Bayān for the one not a scholar; he should get necessary pages from the books of Sunnī scholars photocopied, paste them in his/her diary and read them out. Such a person should not deliver anything without reading from these pages. Moreover, he is not allowed to give exegesis of any verse or Ḥadīṣ on the basis of his personal opinion because Tafsīr-e-Birrāye<sup>1</sup> (explanation on the basis of opinion) is Ḥarām. By Sharīʾah, it is not permissible to derive any ruling, even if it is correct, from a verse or comment on a Ḥadīṣ on the basis of guess.

The saying of Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘The one giving the exegesis of the Quran without knowledge should make the Hell his abode.’ (*Jāmi’ Tirmiḏī*, vol. 4, pp. 439, Ḥadīṣ 2959) Guiding about the matter of non scholar’s Bayān, A’lā Ḥaḍrat Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has said, ‘If the one who is ignorant but able to read Urdu, reads out the book of an Islamic scholar without adding anything personally, there is no harm in it.’ (*Fatāwā Razawīyah*, vol. 23, pp. 409)

## Important instructions for Muballighīn (preachers)

**Question:** Some of the Muballighīn and Muballighāt of Dawat-e-Islami deliver Bayān orally; what instructions would you give to them?

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<sup>1</sup> The one commenting on the Quran through his opinion is the person who comments on the Quran on the basis of his intellect and guess without any Shar’i proof and authentic reference.

**Answer:** If they are Islamic scholars; it does not matter; if not so, they should act upon the foregoing ruling that they have to deliver Bayān reading out the writings of scholars only. If the responsible Islamic brothers of Dawat-e-Islami found someone who is not a scholar delivering Bayān orally in Sunnah-inspiring Ijtimā', they should stop him/her. All such preachers and orators who are not scholars should not deliver Bayān and religious speeches verbally.

A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'It does not harm if the one ignorant but able to read Urdu reads out the book of a scholar without adding anything personally.' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further stated, 'The ignorant person's delivering Bayān is Ḥarām and listening to his Bayān is also Ḥarām, and the Muslims have the right; rather, it is obligatory for them to prevent him because preventing such a person is like preventing evils, which is Wājib (necessary).' (*Fatāwā Razawiyyah*, vol. 23, pp. 409)

## Can women listen to the Bayān of a Muballigh (male preacher) through VCD?

**Question:** Can Islamic sisters listen to the Bayān of a Nā-Maḥram Muballigh through Madanī Channel or VCD? Isn't it immodesty?

**Answer:** There is a difference between immodesty and Islamic sisters' watching and listening to the Bayān of a Nā-Maḥram

preacher. If an Islamic sister sees a Nā-Maḥram man, there is some leniency in this regard with the particular permission of Shari'ah. According to *Baḥār-e-Shari'at* published by Maktabatul-Madīnah, (on page 86, volume 16) 'If the woman is sure that she would not feel lust, her seeing a Nā-Maḥram man is like a man's looking at another man; however, if there is even a doubt of lust, she must not look.' (*Fatāwā 'Ālamgīrī, vol. 5, pp. 327*)

Therefore, Allah عَزَّوَجَلَّ forbid, if she feels sinful attraction while watching even Madanī Channel or a VCD, she must give it up repenting immediately. I would suggest that as long as possible, Islamic sisters should avoid seeing the Muballigh whether he is young or old because it is a very crucial era. However, she can see an aged scholar, an unattractive old man and her aged Pīr Sahib or Murshid (provided she could avoid seeing other men around him) because it does not seem objectionable. Even then if Satan tries to arouse feelings, she is not to see any longer and go elsewhere.

### Should woman see the VCD of a Na'at reciter

**Question:** Should Islamic sisters listen and watch even a young Na'at reciter through Madanī Channel or VCD?

**Answer:** It goes without mentioning that a young Na'at reciter looks more attractive than an old one; then he also tries to attract attention by moving his hands and face in different styles, and

above all, the melodiousness of voice impresses others like a magic. In this situation, perhaps only a Waliyyah could save herself from sinful thoughts. Not to speak of watching, I would advise my Madanī daughters not to even listen to the audio cassettes of a young Na'at reciter, as it is also risky.

According to *Ṣaḥīḥ Bukhārī*, Rasūlullāh ﷺ had a Ḥudī Khuwān (the person reciting couplets to make the camels run fast through the effect of the couplets and his pleasant voice) whose name was Anjashaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ. He had a melodious voice. (Sayyidunā Anjashaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ recited some couplets on the occasion of a journey during which some women also accompanied the Holy Prophet ﷺ). The Holy Prophet ﷺ said to him, 'O Anjashaḥ! In low voice, in case you break the fragile bottles.' (*Ṣaḥīḥ Bukhārī*, vol. 4, pp. 158, Ḥadīṣ 6211)

Commenting on the foregoing Ḥadīṣ, Shaykh Muftī Aḥmad Yār Khān Na'imī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has said, 'The Holy Prophet ﷺ meant that some women were also accompanying him during the journey; their hearts were delicate like a fragile bottle, pleasant voice would impress them and they could be motivated towards sins due to singing, therefore, he ﷺ prevented him from singing.' (*Mirāt-ul-Manājīḥ*, vol. 6, pp. 443)

However, there is probably no risk in listening to the Na'ats of a deceased Na'at reciter, but even now if Satan tries to make you feel sinful imagination, turn the tape off immediately repenting.

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْب

## Eight Madanī pearls about menses and Nifās (post-natal bleeding)

1. Islamic sisters can deliver Bayān and Dars in the state of menses and Nifās, they can touch Islamic books as well. However, it is Ḥarām to touch the Quran with hand, fingertip or any part of the body. Further, if any verse of Quran is written on a piece of paper, nothing else is written, it is not allowed to touch it from any side or any corner.
2. Reading and touching the Quran is Ḥarām in the state of menses and Nifās. There is the same ruling in case of reading or touching the translation of the Quran in English, Urdu or any other language. (*Bahār-e-Sharī'at*, vol. 2, pp. 49 & 101)
3. If the Quran is in a box, there is no harm in touching the box; similarly, it is permissible to hold the Quran with such a cloth etc. which neither you are wearing nor in which Quran has been wrapped. Touching the Quran

with your sleeve, shawl (which is on your head or shoulder) is Ḥarām. (*Bahār-e-Sharī'at*, vol. 2, pp. 49)

4. There's no harm in reciting the verse of Quran with the intention of supplication or getting blessing i.e. reciting بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط with the intention of gratitude or reciting الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط after the sneeze is allowed. Likewise, listening to any bad news, saying إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ or reading Sūrah Fātiḥah, Āyat-ul-Kursī, last three verses of Sūrah Ḥashr from هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ to the end of Sūrah with the intention of glorification is also allowed.

Similarly, she can read all the three Quls with the intention of glorification without the word 'قُلْ.' She cannot read with the word 'قُلْ' even with the intention of glorification because it will be regarded the recitation of Quran, intention (of mere glorification) is not valid in this case.

(*Bahār-e-Sharī'at*, vol. 2, pp. 48)

5. Except the Quran, there's no harm in reading all the invocations, Ṣalāt, Ṣalāt-ʿAlan-Nabī, Salāms, Naʿats, reply to Azān etc. She can attend an Ijtimāʿ (congregation) of Ṣikr, and can conduct it as well. However, it is better to make Wuḍū or clean the mouth before performing these acts. If she performs these acts even without Wuḍū etc. it does no harm.

6. It should be particularly kept in mind that offering Ṣalāḥ or having fast is Ḥarām during these days. (*Bahār-e-Sharī'at*, vol. 2, pp. 102) (*Fatāwā 'Ālamgīrī*, vol. 1, pp. 38)
7. She must not offer Ṣalāḥ during these days even due to considerateness as some scholars say 'offering Ṣalāḥ deliberately without Wuḍū and without any Shar'ī exemption is Kufr (disbelief) provided one commits this act considering it permissible or making a fun of Ṣalāḥ.' (*Minḥ-ur-Rauḍ lil-Qārī*, pp. 468)
8. There is no need to offer the Ṣalāḥ missed during these days; however, it is Farḍ (obligatory) to observe the fasts left during this period. (*Bahār-e-Sharī'at*, vol. 2, pp. 102) (*Durr-e-Mukhtār*, vol. 1, pp. 532)

Nafl (supererogatory) fasts are unlikely to be accepted unless the missed obligatory fasts are observed. For detailed information, study *Bahār-e-Sharī'at*, volume 2, page 91 to 109 (published by Maktaba-tul-Madīnah). (It is not only my request but also my strict advice to every Islamic sister).

### Important Madanī pearls about Pardaḥ (veil)

Observe Pardaḥ (veil) with all of your paternal and maternal cousins, brother-in-law, the husband of your mother's sister, that of your father's sister and that of your own sister and even



your Nā-Maḥram Murshid. Further, there is Pardaḥ between man and his aunts (except the sister of his father and that of mother), sister-in-law (both the sister of his wife as well as the wife of his brother). There is the commandment of Pardaḥ between called<sup>1</sup> brother and sister, called mother and son, and called father and daughter. There is Pardaḥ (veil) even with the adopted child (when he becomes adolescent); however, there is no Pardaḥ between the two having family relation established by virtue of suckling.

Therefore, the woman should suckle the adopted child or make her real daughter or her real sister or her maternal niece (the daughter of her brother or sister only) suckle the child within the age of two years (according to Ḥijrī calendar) in such a way that milk goes down from the throat of the child. In case of suckling the child in the afore-mentioned way, Pardaḥ will not remain obligatory with those who have a relationship on the basis of suckling the child. A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'It is appropriate to have Pardaḥ in youth or for fear of heresy because people do not regard it (relation by suckling) so firm.'

*(Fatāwā Razawīyyah, pp. 235, vol. 22)*

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<sup>1</sup> Called brother and sister, mother and son and father and daughter are such people who do not actually have blood-relation. Instead, they treat each other like brother and sister etc. due to a type of friendship. In fact, they are not real brother and sister etc. at all. Shari'ah does not endorse such relations.

It should be kept in mind that though it is Ḥarām to suckle the baby after the age of two years (according to Ḥijrī calendar), however, if she suckles the baby up to the age of two and a half (2½) years, Raḍā'at (relation by suckling) will be valid. For detailed information, read the chapter of Raḍā'at (relation by suckling) from *Baḥār-e-Sharī'at*, Vol. 7. Further, do study the booklet '*The Injured Snake*.'

Say my Salām to your family-members and request them to pray Allah ﷻ to bless me with Madīnaḥ, Baqī', and forgiveness without accountability. You are also requested to make supplications for me.

وَالسَّلَامُ مَعَ الْإِكْرَامِ

26<sup>th</sup> Żul-Ḥijja-tul-Ḥarām 1429 Ḥijrī,

December 25, 2008

## **Eight Madanī activities (for Islamic sisters)**

By: Markazī Majlis-e-Shūrā (Central Advisory Body)

1. Individual effort
2. Home-Dars
3. Cassette-Bayān
4. Madrasa-tul-Madīnāh (for adult Islamic sisters)
5. Weekly Sunnah-inspiring Ijtimā' (congregation)
6. Area-visit for call towards righteousness
7. Weekly training session
8. Madanī In'āmāt

### **1. Individual effort**

Making individual effort, make new Islamic sisters join the Madanī environment. Enhance the Madanī working of Dawat-e-Islami by enabling and entrusting them with giving Dars, Bayān and teaching the Quran. The Islamic sisters who used to attend the Ijtimā' (congregation) but do not do any more, need your especial attention. Making efforts individually, make them join Dawat-e-Islami again.

Shaykh-e-Tarīqat, Amīr-e-Ahl-e-Sunnat 'Allāmah Maulānā Muhammad Ilyas Attar Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ says, '99% Madanī work of Dawat-e-Islami is possible through individual effort.'

## 2. Home-Dars

In order to develop Madanī environment at your home, make arrangements to give at least one Dars daily from *Faizān-e-Sunnat* at your home. (Nā-Maḥram should not attend this Dars). Dars can also be given through the booklets of Amīr-e-Aḥl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** in connection with appropriate occasions. (The duration of Dars should be 7 minutes. See the method of Dars in this booklet).

## 3. Cassette-Bayān

Every Islamic sister should listen to one Bayān (or Madanī Muḥākaraḥ) daily delivered by Amīr-e-Aḥl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** or other Muballighīn (preachers) either individually or with other family-members (but Nā-Maḥrams should not be present). Hold cassette Ijtimā' once a month in weekly Sunnah-inspiring Ijtimā' and weekly training session; once a week in Madrasa-tul-Madīnaḥ for adult Islamic sisters and hold it daily in Jāmi'a-tul-Madīnaḥ. I am immensely happy with those listening to the cassette of a Bayān or that of Muḥākaraḥ daily.

## 4. Madrasa-tul-Madīnaḥ (for adult Islamic sisters)

Make arrangement for at least one Madrasa-tul-Madīnaḥ in a Zailī Ḥalqah.

The target of the Islamic sisters learning in Madrasa-tul-Madīnaḥ (adult): At least 12 Islamic sisters, Madrasa-tul-Madīnaḥ (for

adult Islamic sisters) can be held at any time from 8 a.m. to the time of 'Aṣr Ṣalāḥ at any proper place with the observance of Pardaḥ. The duration should be up to 1 hour 12 minutes at the most.

In addition to teaching the Quran with correct pronunciation, teach the Islamic sisters the method of Ṣalāḥ, Wuḍū, ritual bath, Sunnaḥ, supplications and other Shar'ī matters relating to women, not orally but by reading from the books published by Maktaba-tul-Madīnaḥ, such as the *Ṣalāḥ of Islamic Sisters*, *Heavenly Ornament* and the *Laws of Ṣalāḥ*. Hold Madrasa in conformity with the Madanī pearls (rules) laid down for Madrasa-tul-Madīnaḥ (for adult Islamic sisters).

## 5. Weekly Sunnaḥ-inspiring Ijtimā'

With the permission of Islamic brothers' Majlis-e-Mushāwarat of the city, hold weekly Sunnaḥ-inspiring Ijtimā' at a proper place with Pardaḥ on any fixed day of the week at Żailī Ḥalqaḥ, 'Alāqaḥ or city level. Hold Ijtimā' at a fixed day and pre-set time.

## The target of the Islamic sisters attending the Ijtimā'

At-least 12 Islamic sisters from each Żailī Ḥalqaḥ should attend the Ijtimā' whose duration can be up to 2 hours at the most. Hold the Ijtimā' in conformity with the Madanī pearls<sup>1</sup> laid

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<sup>1</sup> i.e. rules formulated by Markazī Majlis-e-Shūrā.

down for Ijtimā'. Islamic sisters are not allowed to use mike, megaphone, CD player and echo-sound etc.

## **6. Area visit for calling towards righteousness**

Determining any day of the week, get the privilege of participating in area-visit for call towards righteousness at different places (there should be at least 7 Islamic sisters one of whom must be aged). Carry out call towards righteousness for 30 minutes around your Żailī Ḥalqaḥ or Ḥalqaḥ going to different houses in the state of Pardaḥ. Then, hold an Ijtimā' at a predetermined place and time in conformity with the rules laid down by Markazī Majlis-e-Shūrā (duration 63 minutes). All the Islamic sisters have to reach their homes before the Azān of Maghrib winding up all the Madanī activities.

## **7. Weekly training session**

Determining any day of the week with the prior permission of the Islamic brothers' Majlis-e-Mushāwarat of the city, make arrangement for training session at Ḥalqaḥ, 'Alāqaḥ or city level (duration is two hours at the most). Hold training session at a predetermined day, time and at permanent location with the facility of Pardaḥ. Teach the method of Ṣalāḥ, fast, Wuḍū, ritual bath, Sunnaḥ, supplications, Shar'ī matters of women, method of Dars and Bayān and terms used in Dawat-e-Islami with correct pronunciation according to the rules put forward by Madanī Markaz.

Further, make the Islamic sisters learn the invocations mentioned in Shajarah ‘Aṭṭāriyyah and persuade them to enhance the Madanī activities of Dawat-e-Islami through individual effort. Explaining the eight Madanī works, entrust them politely with any appropriate responsibility. Besides, groom Islamic sisters in accordance with the Madanī pearls (rules and instructions) issued by Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ and Majlis-e-Shūrā. The target for the participation in the training session is at least 7 Islamic sisters from each Żailī Ḥalqaḥ.

## 8. Madanī In’āmāt

63 Madanī In’āmāt proposed by Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is an excellent recipe for obtaining piety. Therefore, fill in the booklet of Madanī In’āmāt at a suitable fixed time pondering that how far you acted according to them that day. Submit your filled booklet of Madanī In’āmāt to the relevant responsible Islamic sister of your area by the 10<sup>th</sup> of each Madanī (Ḥijrī) month. Moreover, persuade other Islamic sisters to act upon the Madanī In’āmāt with the help of the book ‘*Madanī Gift*’ published by the Maktaba-tul-Madīnah.

Every Islamic sister should struggle to get the honour of becoming the Ajmayrī, Baghdādī, Makkī and Madanī daughter of ‘Aṭṭār<sup>1</sup>. Distribute at least 26 booklets of Madanī In’āmāt

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<sup>1</sup> See its details in the booklet of Madanī In’āmāt.

every month among the Islamic sisters, and try to receive them the next month acting upon the Madanī In'ām of making individual effort. Target for each Zailī Ḥalqah is 12 booklets.

### Emphatic instruction

Deliver every sort of Bayān reading from your diary in conformity with Madanī pearls; it is strictly forbidden to deliver Bayān orally.

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

### Give the booklet to someone else having read it

Distribute the booklets published by Maktaba-tul-Madīnah on the occasions of wedding, grief, Ijtimā'āt etc. and earn reward. Make it your habit to keep booklets in your shop to give to your customers for free. Get the booklets distributed to your neighbours and others with the help of children and newspaper-seller.



## Twenty-five specialities of ‘Āshūrāh

(1) The repentance of Sayyidunā Ādam عَلَيْهِ السَّلَامُ was accepted on the 10<sup>th</sup> of Muḥarram. (2) Ādam عَلَيْهِ السَّلَامُ was born on this day and (3) he عَلَيْهِ السَّلَامُ entered Heaven on this day. (4) On this day the ‘Arsh, (5) Kursī, (6) sky, (7) earth, (8) sun, (9) moon, (10) stars and (11) Heaven were created. (12) Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ was born. (13) He عَلَيْهِ السَّلَامُ was saved from the fire on this day. (14) Sayyidunā Mūsā عَلَيْهِ السَّلَامُ and his Ummaḥ were saved and pharaoh was drowned along with his people on this day. (15) Sayyidunā Isa عَلَيْهِ السَّلَامُ was born on this day. (16) He عَلَيْهِ السَّلَامُ was raised up to the skies on this day. (17) Sayyidunā Nūḥ’s ark settled at Kauḥ-e-Jodi (a hill). (18) A great kingdom was bestowed upon Sayyidunā Sulaymān عَلَيْهِ السَّلَامُ on this day. (19) Sayyidunā Yūnus عَلَيْهِ السَّلَامُ was brought out of the whale’s stomach on this day. (20) Sayyidunā Ya’qūb عَلَيْهِ السَّلَامُ gained his eye-sight back on this day. (21) Sayyidunā Yūsuf عَلَيْهِ السَّلَامُ was taken out from the deep well on this day. (22) Sayyidunā Ayyūb’s pain disappeared on this day. (23) Rain descended from the sky for the first time on this day. (24) The fast on this day was famous even among previous Ummaḥs. It is even said that the fast on this day was Farḍ before the blessed month of Ramadan; then it was cancelled. (*Mukāshafa-tul-Qulūb*, pp. 311) (25) On this day of ‘Āshūrāh, Sayyidunā Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ his family and companions were all brutally martyred on the plains of Karbala having faced thirst and starvation for three consecutive days.

لَسَدُّهُ رِبِّ الْعَالَمِينَ وَاللَّهُ شَهِيدٌ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ كَذَلِكَ يُبَيِّنُ اللَّهُ لَالْمُؤْمِنِينَ الشَّيْءَ الرَّجِيحُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## The Blossoming of Sunnah

By the Grace of Allāh ﷺ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madanī Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madanī request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnah [Karachi], the Ijtimā' is held at Faizān-e-Madīnah, Maḥallah Saudagrān, Old Sabzī Mandī). Habitualize yourself to a punctual travel in the Madanī Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madanī In'āmāt booklet daily practicing Fikr-e-Madīnah (Madanī Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِنْ شَاءَ اللَّهُ ﷺ** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madanī Mindset that **"I must strive to reform myself and people of the entire world"** **إِنْ شَاءَ اللَّهُ ﷺ**.

In order to reform ourselves, we must act upon the Madanī In'āmāt and to reform people of the entire world we must travel in the Madanī Qāfilah **إِنْ شَاءَ اللَّهُ ﷺ**.



### Maktaba-tul-Madina

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